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THE ARABIC PORTION OF THE CAIRO GENIZAH AT CAMBRIDGE¹.

THE work of classifying the Arabic fragments of the Cairo Genizah at the Cambridge University Library began in October, 1901. Roughly estimated, they count about 12,000, mostly written on paper, but many (about one-fourth) on vellum. The bulk of the fragments range from mere scraps to almost complete volumes, but there is no really complete work in the whole collection. As only a small portion of the fragments has as yet passed through the cleaner's hands, the contents of many have not been definitely ascertained, but the variety of subjects treated of in those already recognized surpasses every expectation.

At first sight it seemed advisable to divide the whole mass of fragments into two large sections, viz. those written in Hebrew characters, and those written in Arabic script. A closer inspection, however, revealed the fact that many fragments written in Hebrew script belonged to Moham-

¹ A German abstract of this paper was read before the Islamic Section of the Thirteenth International Congress of Orientalists at Hamburg, Oct. 8, 1902.

medan literature, whilst many written in Arabic characters were not only Jewish, but actually in the Hebrew language. Prominent in the latter group are a large number of legal documents written on behalf of, or dealing with, Jewish people. Many of these are written in Neskhî. They were drawn up by Mohammedan solicitors, it probably having been desirable to make them accessible to the authorities in case of legal proceedings. One of these documents relates to a deal between a banker (whose name is no longer legible) and Abûl Munaggâ, the Jew. The latter is an historical person. As Makrizi tells us (*Description of Egypt*, I, 487), he was governor of the district of Damietta, and built the sluices named after him. This happened about 1120, and the document in question, being written on vellum, appears to support this theory.

On the other side, the fragments written in Hebrew characters, but of Mohammedan contents, reveal a feature of great interest. They show that the Jews of Egypt (who are principally concerned) were well acquainted with the literature of their country. We shall presently see that in this way they preserved literary productions not to be found elsewhere. We also see that the art of writing was uncommonly spread amongst them. Finally, among the enormous mass of fragments in various hands, we find specimens valuable for the study of palaeography, and the development of Arabic cyphers.

If, therefore, a division of the whole collection be made, it is best to distinguish between Jewish and Mohammedan fragments, irrespective of writing.

The following is an alphabetical list of subjects ascertained up to the present: Astronomy and Astrology, Bible (text, translation and commentaries), Bills and Accounts, Calendar, Children's exercises, Cufic pieces, Documents, Dreams (interpretation of), Fiction, Geography, Grammar, History, Homilies, Legends, Letters, Lexicography, Liturgy, Māsōrah, Mathematics, Medicine, Midrash, Mohammedan Tradition, Natural History, Philosophy, Poetry, Polemics,

Polite Literature (*Adab*), Proverbs, Qabbālāh, Qaraites, Qorān, Responsa, Šūfism, Talmud and Rabbinites.

In order to illustrate this survey, I have selected a few specimens which merit a more detailed description.

I.

Paper, two leaves, 18 × 15 cm., in large Hebrew and rather clumsy square letters; several words are struck out and corrected, others missing where the paper is dilapidated. The language is pure Arabic. Many letters have Hebrew vowel-points. Diacritical points are rare, and are restricted to ʾ, which occasionally stands for ʾ; ̣ represents in some cases غ, ̣=ذ, ̣=خ. (Facsimile annexed.)

The fragment consists of three divisions:—

1. Address (Khuṭba) by a Jew converted to Islām.
2. Letter by Mohammed to Ḥanīnā and the people of Kheibar and Maqnā.
3. Mohammed's genealogy.

Before discussing the historical value of the fragment, I will cite the first two divisions.

First Division.

In the name of the Merciful, Compassionate.

O assembly of Moslims, and Fugitives, and Helpers. O people of the Prophet (peace upon him), O bearers of the Qorān, O people of the Prophet (peace upon him), of fasters of the month of Ramadhān, I am a man who has detached himself from the sons of Ḥunai¹ b. Akhtab b. Ḥanīnā of Kheibar, whom we came and overpowered, [to whom] our foot made war, and [whom] our horses carried away. We freely gave up our persons and provisions six days in the lustrous week. Then out

¹ This name is either *Ḥōni* (frequent in post-Biblical times), or abridged from *Ḥanīnā*. In Moslim literature it is spelt *Huyay*, which form evidently owes its origin to ancient writing without diacritical points

came to us our mother, viz. the mother of Al Ḥunai¹ b. Akhtab, saying: "Sabbath has come and the time of prayer." We answered her: "We have neither Sabbath, nor feast, nor rest, nor sleep, until the Prophet of Allāh (may Allāh pray for him and greet him) fulfil that which Allāh has inspired him with." The Prophet of Allāh (may, &c.) accepted this, and our Sabbath was not incumbent upon us. He married Ṣafiyya, the daughter of our uncle², and gave her her freedom and marriage gift. And he wrote for us a treaty and covenant³. . . .

Ali b. Abū Tālib (may, &c.), that he should take the letter out, kiss it, draw it over his face, and read it [as follows]:—

Second Division.

In the name of the Merciful, Compassionate.

This is a letter from Moḥammed, the Messenger of Allāh to Ḥaninā and the people of Kheibar and Maqnā and their progeny as long as the heavens are above the earth, peace. I praise unto you God, save whom there is no God but he⁴. Now [I say that] he has revealed unto me that you are about to return to your cities and to the inhabitants of your dwelling-place. Return in safety, in the protection of Allāh and that of his Messenger. Yours is the safeguard of Allāh and that of his Messenger with regard to your persons, belief, and property, slaves, and whatever is in your possession. You shall not have the annoyance of land-tax, nor shall a forelock of yours be cut off. No army shall tread on your soil, nor shall you be assembled [for military service], nor shall tithes be imposed on you, neither shall you be injured in any way. No one shall leave his mark on you, you shall not be prevented from wearing slashed or coloured garments, nor from riding on

¹ Here with article.

² Ḥunai.

³ The words that follow are not clear, and probably corrupted.

⁴ Frequent Qoranic phrase; see my *New Researches into the Composition and Exegesis of the Qorān*, pp. 30 sq.

horseback, nor from carrying any kind of arms. If any one attacks you, fight him, and if he is killed in the war against you, none of you shall be executed for his sake, nor is ransom to be paid for him. If one of you kills a Moslim intentionally, he shall be dealt with according to Moslim law. No disgraceful charges shall be brought against you, and you shall not be as other [non-Moslim] poll-tax payers. If you ask assistance, it shall be granted to you, and if you want help you shall have it. You shall not be punished for white, nor yellow, nor brown (garments), nor for a coat of mail, nor¹ Not a shoe-lace of yours shall be cut. You shall not be hindered entering the mosques, nor precluded from governing Moslims. You shall have no other ruler except out of your own midst, or from the family of the messenger of Allāh. Room shall be made for your funerals, except when they trespass on a sacred spot (mosque)². You shall be held in honour on account of your own high station and the station of Safiyya, the daughter of your Uncle. It shall be incumbent upon the people of the house of the Messenger of Allāh and upon the Moslims to uphold your honour, and not to touch you (?)³. If any of you goes on a journey, he shall be under the safeguard of Allāh and his Messenger. "There is no compulsion in matters of religion"⁴. If any of you follows the religion of the Messenger of Allāh and his command, he shall have one fourth of what the Messenger of Allāh has ordered to be given to the people of his house, to be given when the Qoreish receive their portions, viz. fifty dinārs. This is a present from me for you. The family of the house of the Messenger of Allāh as well as the Moslims are charged

¹ The words that follow here are not clear. As to *וְלֹא כְרָעָה וְלֹא חִלְקָהּ* see *Belāduri*, p. 60 *وَرَبَعَ كِرَاعَهُمْ وَحَلَقْتَهُمْ*, and *ibid.*, p. 23 *وَأَرْسَلَ اللَّهُ صَعْلَهُمُ الصُّفْرَ وَالْبَيْضَاءَ وَالْحَلَقَةَ*.

² *الحق اليقين*, cf. Qor. LVI, 95; LXIX, 51.

³ *مَسِيكُم*, *ويعفوا عن مسيكم*, not quite clear; probably *مَسِيكُم*.

⁴ Qor. II, 257.

to fulfil all that is in this letter. Whoever deserves well of Ḥanīnā and the people of Kheibar and Maqnā, all the better for him ; but he who does them evil, all the worse for him. Whoever reads this my letter, or to whomever it is read, and he alters or changes anything of what is in it, upon him shall be the curse of Allāh and the curse of the cursing of . . .¹ and all mankind. He is beyond my protection and intercession on the day of Resurrection, and I am his foe. And who is my foe is the foe of Allāh, and he who is the foe of Allāh goes to hell² . . . and bad is the abode there³. Witness is Allāh, like whom there is no God, and Allāh is sufficient as witness⁴, and his angels . . .⁵, and those Moslims who are present. Ali, the son of *Abū Ṭālib*, wrote it with his writing, whilst the Messenger of Allāh dictated to him letter for letter, Friday, the 3rd of Ramadhān, in the year five of the Hijra. Witnesses: [Amm]ār b. Yāsir; Salmān the Persian, the friend of the Messenger of Allāh; Abu Ḍarr al Ghifārī.

Now the date given at the end of the letter is, indeed, not quite correct, the third of Ramadhān, A. 5, having been a Monday. The number of the year was probably no more legible in the original (of which our text is a copy), but the month as well as the day of the week agree with the year *nine*, in which, as we know from other sources, Mohammed dispatched several letters of a similar nature. From two passages in the letter we can infer that it was written for the benefit of the Jews of Kheibar and Maqnā. The old Mohammedan traditions have also handed down the texts of such letters, but to each of these two places separately. A letter sent by Mohammed to Kheibar is reproduced by Ibn Ishāq⁶, but it is so badly authenticated that its spurious character scarcely needs any proof. More than half of it consists of a quotation of Qor. XLVIII, 29, and for that very reason cannot have originated with Mohammed. As to the letter sent to Maqnā, it has been preserved by

¹ Gap.² Two words missing.³ Qor. II, 120 and often.⁴ Qor. IV, 81 and often. ⁵ One or two letters missing. ⁶ Page 376.

Al Wāqidi¹, and it is noticeable that the opening phrase coincides verbally with the assurance of safety given in our letter. The chief difference consists in the circumstance that the impost of one-fourth of their fishing and palm revenues laid upon the inhabitants of Maqnā, is not mentioned in our letter. But this is easily accounted for by the comparative lateness of Al Wāqidi's version, and his ignorance of the real contents of the letter, which he supposed were similar to the conditions granted to other communities subdued by Mohammed. In another version of the same letter, of which the German translation is given by Sprenger², we find a promise that the people of Maqnā should have no other Amīr than one out of their midst or one of Mohammed's family. The same phrase (with *Wālī* instead of *Amīr*) is also contained in our letter. Now the text of the letter, as given by Al Wāqidi, is reproduced by Al Belāduri³, but is prefaced by the following most remarkable statement: "A man from Egypt (*Maṣr*) has informed me that he saw their (the Jews') letter⁴ with his own eye, on red leather, with the writing worn. He copied it, and dictated his copy to me." From this statement we learn that the original of the letter had been removed from Kheibar to Egypt, evidently by Jews emigrating to this country. At the same time it becomes clear why the copies are more or less imperfect. This also applies in some measure to our text, and explains the corruptness of several passages.

In the first division of our fragment, as well as at the end of the letter, we find the seemingly incorrect spelling, Ali b. *Abū Tālib*. The same spelling (*Abū*) is also repeated in Belāduri's version. The copyist of one of the MSS. used by Prof. De Goeje infers from this that the letter

¹ MS. Brit. Mus. Or. 1617, fol. 231 vo. قالوا وكتب لاهل مقننا أنهم آمنون بإيمان الله وإيمان محمد وان عليهم ربع عزولهم وربع ثمارهم.

² *Leben und Lehre d. Mohammad*, vol. III, pp. 420 sqq.

³ Ed. *De Goeje*, pp. 59 sq.

⁴ See also *Jācūt*, I, p. 422, s. v. ايلة, cf. IV, 610.

is a fabrication: but just this circumstance speaks for its genuineness, since the last-named scholar has shown that Ali b. *Abū Tālib* was the common spelling in the first century of the Hijra. There are also other points to support the authenticity of the document. The absence of eulogistic phrases referring to Mohammed at the beginning of the *Khuṭba* is, as Kremer¹ has shown, in itself an argument of old age. The employment of the phrase, "May Allāh pray for him," after names other than Mohammed, is rigorously excluded in later writings. The spirit of the letter is so much against Moslim tendency that it is out of the question to assume that it was a Jewish fabrication, not to forget that the writer introduces himself as an apostate to Islām. There are finally the signatures, which are those of three old and trusty companions of Mohammed.

As to the *third division* of our fragment, containing the genealogy of Mohammed, it is likewise of great interest. In its first part it agrees with that given by Ibn Ishāq, which is the oldest known. The second part, however, which is made up of Biblical names², is much more correct as regards sequence of persons and spelling of names than that handed down by Ibn Ishāq. This is owing to the fact that the author of this genealogy was familiar with the Biblical names in their original forms. There can be no doubt that this part of the genealogy originates with a man who was born a Jew (perhaps Ka'b b. Al Aḥbār), who added it to that kept in Mohammed's family register. It is therefore easily intelligible that these Biblical names were corrupted by Moslim copyists to the form in which we find them in the oldest works on tradition.

The interest attached to our fragment is not exhausted by these remarks, as it also offers material for archaeological and palaeographical research. Its antiquity is so great that we may safely date it from the tenth century, if not still earlier.

¹ *Geschichte der herrschenden Ideen*, p. 116.

² See Sprenger, *ibid.*, pp. cxxxii sqq.

II.

Two fragments on paper, written in Hebrew characters :
 A. one leaf, 17 × 13 cm. On the *recto* the title: *Interpretation of Dreams* (تفسير المنامات), by Ibn Sirin; on the *verso* eighteen lines of text.—B. three leaves, 18 × 14 cm., of which only foll. 1^v and 2^r contain the same text, only shorter by a few words, but with many variations.

It is hardly necessary to say anything here about the personality of the author to whom this work is ascribed, as he is known as one of the older Mohammedan traditionists, and was born A. H. 33. His skill in interpreting dreams (looked upon as a sort of prophetic afflatus) is recorded by Ibn Khalliqān¹, but Arab litterateurs and bibliographers have not handed down any title of a work by him². Even Hāji Khalfā only speaks of compendia (*jawāmi'*) of his dream interpretations. In Abū Sa'id Al Wāiz' work, تعبیر الاحلام (Cod. Brit. Mus. Or. 6262), Ibn Sirin is frequently quoted as an authority, but also without mentioning the title of any work. As regards our fragments, it is, of course, difficult to say whether they were copied from a genuine work. The fragment A is evidently the older of the two, and the variations, which are rather numerous for so short a piece, show that they were copied from different archetypes. The first original must have been written in Arabic characters, because it is not likely that a Jewish writer would have composed such a work under the pseudonym of a Moslim author on the subject. Oneiro-mancy seems to have been a favourite subject for the Jews in the East, because I have found hitherto in the same collection not less than *eight* other fragments, all in different sizes and writing. Neither can they have been copied from the same work, as some of them also differ in the

¹ De Slane's *Translation*, vol. II, pp. 586 sq.

² The title تعبیر الرؤيا mentioned in the Kitāb al Fihrist is not authentic. On the whole question see Bland, "On the Muhammedan Science of Tābir," *J. R. A. S.*, 1854, pp. 118 sqq.

matter of technical terms. In Jewish literature there also exist writings on oneiromancy, but, as far as I could ascertain, these are the only ones written in Arabic.

Our fragments only give a part of the introduction:—

“ Know that the dream is clearest when the body of him who beholds it is clear of food, that the person is lying on his right side, that he is free that night from intoxicants or drinking of wine, and unencumbered by worry, grief, hemorrhoids, and physical disorders, which arise from bad food and disordered body. Know that God is master of secrets, and knows what will be, whilst man’s path, when he dreams much, should be to keep his mind pure and to search his soul. Such dreams are hints for him to be wakeful and attentive, and to free himself from undesirable conditions. Know that the dreams come true sometimes on the same day, and sometimes hold on for a week or a month . . .” Fragment A was probably the property of a certain Sār Shālôm.

III.

Two fragments, paper: A. one leaf, 23 × 16 cm., in Hebrew characters, superscribed נקל ען אלחלאך.—B. one leaf, 17 × 13, in Neskhi, with marginal notes in Hebrew writing. This fragment contains a poem, likewise by Al Ḥallāj, but is, unfortunately, in very bad condition.

Both of these fragments are of considerable interest, not only because they supplement in some way the very scant literature by and on the founder of Sūfism, but also because they show the spread of the Sūfic movement among Jews. As to A, it consists of a piece in prose with some verses attached. As the text is anything but in good condition, I confine my translation to the two passages at the beginning and end of the prose piece, as follows: It is handed down on behalf of Al Ḥallāj. “ He who searches the truth by the light of belief is like him who seeks the sun by the light of the stars. . . . I searched the whole earth for any one who had found a firm position, but found none

such ; I followed my desires, and they made me their slave. Had I been satisfied, I would have been free. I borrowed from Time, and it borrowed from me ; but its gift was sweet and bitter."

Fragment B is in such condition as will hardly allow any coherent translation, a large portion being undecipherable. Of great interest are, however, the marginal notes written by a Jewish reader, viz. "Discussion of the ways of the Sūfis. When I had done with studies, I turned my mind to the ways of the Sūfis ; but I am too weak to understand, much less to answer it." A similar remark, rather fuller, is on the lower margin, but not all of it is readable.

HARTWIG HIRSCHFELD.

I.

T-S. 8 Ka. 1.

בסם אללה אלרחמאן אלרחים

יא מעאשר¹ אלמסלמין ואלמהאג'ין ואלאנצאר יא אמ' אלנבי ע'לה יא
חמלה אלקראן יא אמה אלנבי ע'לם יא צואם שחר רמצאן אנא רג'ל
לברי מן בני ח'ני בן אכטב בן חנינא אלדי מן כיבר אלדין אתינא וקוינא
וקאתלת רג'לנא וחמלת אפראסנא ואבדלנא נפוסנא וואדנא סת'ה איום פי
אלגמע'ה אלוהרא פכרגת אלינא אמנא והי אם אלח'ני בן אכטב פקאלת
קר אדרכת אלסבת ווקת אלצל'אה פקלנא להא לא סבת לנא ולא עיד
ולא קראר ולא נום חתי יפי רסול אללה צלא אללה עליה וסלם במא
אוחא אללה אליה פקבל ד'לך מנא רסול אללה צלא אללה עליה ולם יח'לל
עלינא סבתנא ותו'ן בצפיה אבנת עמנא ונעל עתאקהא צראקהא וכתב לנא
עהרא ומיתאקא פרחם אללה עבר ורחם ואלדיה ח'צר ואח'צר וסמע ואסתמע
ואנבא ותרפק לינטר עהר רסול אללה צלא אללה עליה ברטב עלי אבן
אבו טאלב צלא אללה עליה ויכר'ג אלכתאב ויקבלה וימסח בה עלי וג'הא
ויקראה

בסם אללה אלרחמון אלרחים

הוא כתאב מן מחמד רסול אללה לחנינא ולאחל כיבר וא'ל מקנא

¹ Orig. מנאשר.

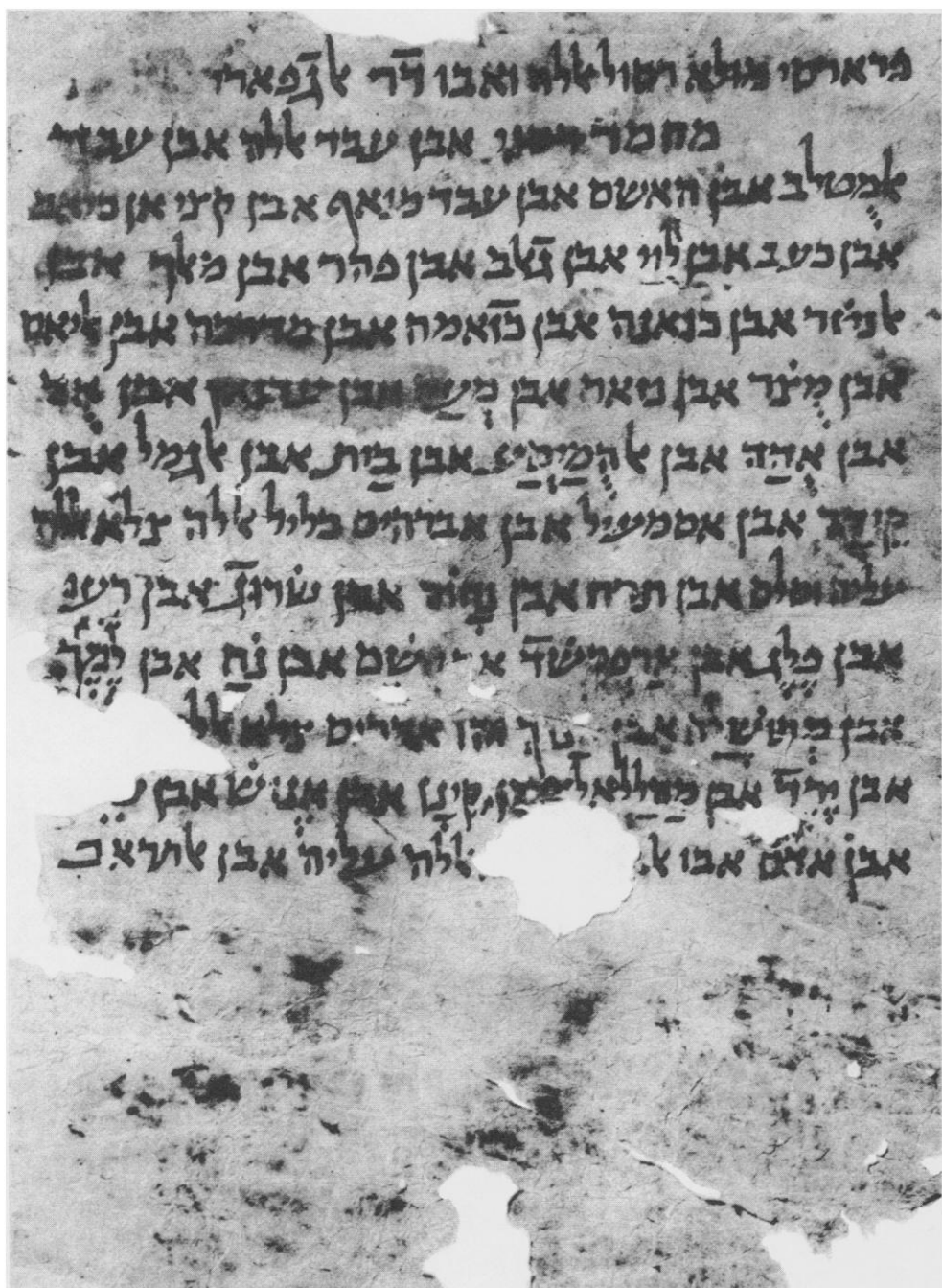
(Verso.)

ולדאריהם מא דאמת אלסמואת עלי אלארין סלאם אתם אני אחמד
 אליכם אללה אלדי לא אלאה אלא הו . . . אמא בעד פאנה אנול עלי אלוהי
 אנכם ראנעון אלי קראכם וסכנא דארכם פארנעו אמנין באמאן אללה
 ואמאן רסולה ולכם דמֶה אללה ודמֶה רסולה עלי אנפסכם ודינכם
 ואמואלכם ורקיכם וכל מא מלכת אימאנכם וליס עליכם אֶדָא גִוִּיה
 ולא תנז לכם נאצייה ולא יטא ארצכם גיש ולא תחשדון ולא תחרשון ולא
 תעשרון ולא תצלמון¹ ולא ינעל אחד עליכם רסמא ולא תמנעון מן לבאס
 אלמשקקאט ואלמלוֹנאט ולא מן רכוב אלכלי ולבאס אצנאף אלסלאח ומן
 קאתלכם פקאתלוה ומן קתל פי חרבכם פלא יקאד בה אחד מנכם ולא לה
 דיה ומן קתל מנכם אחד אלמסלמין תעמֶרא פחכמה חכם אלמסלמין ולא
 יפתדא עליכם באלפחשא ולא תנולון מנולת אהל אלדמֶה ואן אסתענתם
 תעאנון ואן אסתרפדתם תרפדון ולא תטאלבון בביצא ולא צפרא ולא
 סמרא ולא כראע ולא חלקה ולא שד אלבשֶׁתין ולא לבאס אלמשהדראת
 ולא יקטע לכם שסע נעל ולא תמנעון דכול אלמסאנר ולא תחנבון ען
 ולאֶה אלמסלמין ולא יולא עליכם ואלי אלא מנכם או מן אהל בית רסול
 אללה ויוסע לגנאיזכם אלא אן תציר אלי מוצע אלהק אליקין ותכרמוא
 לכרמאתכם ולכראמה צפיה אבנת עמכם ועלי אהל בית רסול אללה ועלי

(Fol. 2 recto.)

אלמסלמין אן תכרם כרימכם ויעפוא ען מסיכם ומן סאפר מנכם והו פי
 אמאן אללה ואמאן רסולה ולא אכראה פי ארדין ומן מנכם אתבע מלה
 רסול אללה ווצייתה כאן לה רבע מא אמר בה רסול אללה לאהל ביתה
 תעטון ענר עטא קריש והו כמסון דינארא דלך בפצל מני עליכם ועלי
 אהל בית רסול אללה ועלי אלמסלמין אלופא בנמיע מא פי הדא אלכתאב
 פמן אטלע לחנינא ואהל חיבר ואלמקנא בכיר פהו אכיר לה ומן אטלע
 לה ב[שר] פהו שר לה ומן קרא כתאבי הדא או קרי עליה וגיייר או
 כאלף שי ממא בה פעליה לענה אללה ולענה אללאענין מן [gap] ואלנאם
 אנמעין והו ברי מן דמֶתי ושפאעתי יום אלקיאמה ואנא כצמה ומן כצמני
 פקר כצם אללה ומן כצם אללה פה פי אלנאר ואל . . . [gap] . ה וביס
 אלמציר שהד [א]לה אלדי לא אלאה אלא הו וכפ[א] באלל[ה] שהידא
 ומלאיכתה [gap] רשה ומן חצר מן אלמסלמין וכתב עלי אבן אבו טאלב

[illegible]



FACSIMILE OF FRAGMENT I, fol. 2 verso (see p. 179)

בכֹּה ורסול אלה ימלי עליה חרפא חרפא יום אלְמַעַה לַחֲלַת¹ לִיאֵל
 זַלַת מִן רַמְצָאן סִנָּה כִּמְס מִצַּת מִן אֱלֹהֵנָרָה
 שֶהָד [עֲמָ] אֵר אֲבִן יֵאֱסֵר וּסְלִמָּאן אֵל

(Verso.)

פ(ר)ארסי² מולא רסול אלה ואבו דֵר אלְגַפְאֵרִי
 מחמד אבן עבר אלה אבן עבר אלְמַטְלַב אבן האשם אבן עבר מנאף
 אבן קצי אבן כלאב אבן כעב אבן לוי אבן גֵאלַב אבן פהר אבן מאלך
 אבן אלְנִטֵר אבן כנאנָה אבן כֹאמָה אבן מדרכָה אבן אליאם אבן מִצֵר אבן
 נואר אבן מְעַד אבן עדנאן אבן אָד אבן אָדִד אבן אֱלֶחְמִיסַע אבן בֵית
 אבן אלְגַמֵל אבן קידר אבן אסמעיל אבן אברהים זליל אלה צלא אלה
 עליה וסלם אבן תרח אבן נחור אבן שְרֹגֶג אבן רְעִי אבן פֶלֶג אבן
 אֶרְפֶשֶׁד אבן שֵם אבן נָח אבן לֶמֶךְ אבן מַתְוֶשֶׁלַח אבן חֲנוּךְ וְהוּ אֲדָרִים
 צלא אלה [עליה וסלם] אבן יֶרֶר אבן מַחֲלָלָא אבן קִינֵן אבן אָנוּש אבן
 ש[ת] אבן אדם אבו אל[gap צלא] אלה עליה אבן אלתראב

II.

T-S. 8 Ka. 2¹⁻².

(Fol. i recto.)

שֶר שְלוֹם
 בֵר יִשׁוּעָה נ'ע
 תַפְסִיר אֱלִמְנַמַּאת לֵאבֵן סִרִין

(Fol. i verso.)

בְּשִמֶךְ רַחֲמִ'
 קֵאל מִבְתְּרִיא

אעלם ארשדך אלה אן אָלֵל מֵא כֵאן אֱלִמְנַאם ואֲצַחָהּ וקֵת אן ינצֵרָף³
 אלְגִנִי עֵן גִסֵם אלְנַטֵר⁴ לְדִלֶךְ אֱלִמְנַאם ואן יכֹון דִלֶךְ אֱלִאנְסַאן נֵאִימָה⁵
 עֵלִי גִנְבָה אֱלִאִימֵן ויכֹון סֵאלֵם תֵלֶךְ אֱלִלִיָה מִן אֱלִסְכֵר וּשְרַב אֱלִנְבִיד
 וּכֵאִלִיא מִן אֱלֵהֵם וּלְגֵם וּלְבֹסֶאֲר⁶ וּלְאֵלִיָּא אֱלִתִי תַחֲרַכֵּב מִן סו
 אלְגִנִי וּלְתַכְבִּיט עֵלִי אֱלִנְסֵם אעלם ארשדך אלה אן אלה תעֵאֵלִי הו
 עֵאלֵם אֱלִגִיּוּב ועֵאלֵם מֵא יכֹון וּלְאִנְסַאן⁷ סְבִילָה אֲדָא⁸ . . . מִנַּמְתָּה יגֵב אן

¹ Orig. לַחֲמַת.

² For אֱלִסְאֵרִי on the verso.

³ B תַצֵרָף.

⁴ B אֱלִנְאִיר.

⁵ B נֵאִימָה, read נֵאִימָה.

⁶ B וּלְאִנְשָר.

⁷ B אֱלִאנְסַאן.

⁸ A illegible, B כִתְרָה.

יכלין באטנה ויפתש ען נפסה פאן תלך אלמנאמאט אנבאהאט לה¹
 ליתיקין וינתבה ויקלע ען מא הו עליה מן אלאחואל² אלתי מא הי גיידה
 ואעלם אן אלמנאמאט רבמא צלח פי יומהא וקד רבמא צבט אסבוע
 שהר וקד תבטי

III. A.

T-S. 10 Ka. 1.

נקל ען אלחלאג

מן אלחמס אלחק בנור אלאימאן כאן כמן טלב אלשמס בנור
 אלכואכב תם קאל יא שמס יא בדר יא נהאר אנת לנא גנה ונאר תנגב
 אלאתם פיך אתם וכשיה אלעאר פיך עאר וכלע פיך אלעדאר קוס פכיף
 מן מאלה עראר ולא כתבת ולם אכתב אליך ואנמא כתבת אלי רוחי
 בגיר כתאב ודאך לאן אלרוח לא פרק בינה ובין] מחביהא? בפצל כטאב
 וכל כתאב ורד מנך צאדר אליך בלארד (אלנאב) גואב ולה לביך לוביך
 יא סירי? ולו א . . . ונגואי לביך לוביך יא קצדי ומעאני? אדעוך בל אנת תרעוני
 אליך פהל: נאגית איאך אם נאגית איאיי יא עין עין ונודי יא מדי
 הממי . . . יא מנטקי ועבארתי ואנבאי יא כל כלי ויא סמעי ויא בצרי
 פוהב ענר מא אכרג וקאל חסב אלואגד אפראר אלואחד פמא סמע
 אחד הזה אלכלמה אחד מן אלמשאיך אלא רץ לה ואנשד יקול נדימי
 גיר מנסוב אלא שי מן אלחוף? סקאני מתל מא ישרב כפעל אלצוף באלצוף
 פלמא דארת אלצהבא דעא באלנטע ואלסוף כרא מן ישרב אלראח
 מע אלחנין פי אלצוף וקיל אנה קאל טלבת אלמסתקד בבל ארץ ולם
 ארא בארץ מסתקדא אטעת מטאעמי פאסתעברני ולו אני קנעת לכנת
 חרא פנלת מן אלזמאן ונאל מני פכאן מנאלה חלף ומרא

שער לה

סכנת קלבי ופיה מנך אסראר פלי הנאך אלדאר בל יהנך אלנאר
 מא פיה גירך או סר עלמת בה אנטר בעינך חל פי אלדאר דיאר
 אני לראצי במא ירצ'ך מן תלפי יא קאתלי ולמא תכתאר אכתארו

וקרב ען (?)

הוא אליה? אנתבאני ואנהאני ואלכל בלכל אוראני וערפני
 לם יבק פי אלפואר אלאחשא גארחת אלא ואערפהו פיהא ויערפני

מן אלמור אלפאסדה ואלפואחש ואלגצב ואלנייה אלמסדה B² . ען אמר אלה B¹

III. B.

T-S. 8 Ka. 3¹.

(Recto.)

بسم الله الرحمن الرحيم
 من منصور الخلاج رضى الله عنه شعر
 ركوب الحقيقة للحق حق ومعنى العبارة فيه تدق
 ركبت الوجود بعين الوجود وقلبي على قسوة لا يرق
 حقه[.] أق مستنيرة صاخة نالما خبيرة
 حقيقة الحق قد جذنا مطلب من امها عسيرة
 نعم الاعانة رمز في خفال لطد ق
 لاح فيها من حتى خلله

(Verso.)

ولحال درمقنى طورا وارمعة من شاق حشى على الاحواز من فله
 حال ابى الية فيه همته عن فيضى من لنمويه عن مله
 فالكل يشهده كلا واشهارة بالحقيقة لا بالشخص من طله
 عبت وما عبت عن ضميرى فرحتى سريرى
 وانفصل الفصل بافتراق نفا بى عيبتي مضورى
 وانت فى سير غيت حى اخا من الوهم فى

(Recto, top of page and between the lines, in square characters.)

אלקול פי טרק אלצופיה חם אני למא פרגת מן אלעלום אקבלת בהמתי
 טריק אלצופה בל עגו ען פהמה פצלל ען גואבה

(Verso, on top.)

ואמא שרוט אלצללה

(On the margin.)

חם אני למא פרגת מן אלעלום אקבלת בהמתי טריק אלצופיה ועלמת
 אן טריקהם אנמא תתם בטלב . . עמלא וכאן חאצל פי עלמהם
 יקטע עלא [ים] אלנפם ואלתנויה ען אנלאקהא